

# MARDOM:

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THE  
DESTRUCTION  
OF THE  
LORD of ROME,  
AND OF  
All ROMISH KINGS and POWERS,  
And of the whole  
ROMAN CHURCH: 2  
And the Glorious State of the  
Protestant Church,

According to the certain Prophecies of God: That the time of the Accomplishment of those Prophecies is now come.

A DISCOURSE of necessary Use to all manner of Persons, Ecclesiastical or Civil.

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Being a SERMON Preacht in *Isleworth* Church, *Decemb. 7. 1679.* By *WILLIAM RAMSAY*, B.D. Lecturer in *Isleworth*, Chaplain to the Right Honorable *Thomas Lord Butler* Earl of *Offory*.

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*Iſa. 25. 9. It ſhall be ſaid in that day, Lo, this is our God, we have waited for him, and he will ſave us, &c.*

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LONDON,

Printed by *J. A.* for *Benj. Billingsley* at the Printing-Prefs within the South-weſt *Piazza* of the *Royal Exchange* in *Cornhill*, 1680.

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TO

The Beloved Church of CHRIST,  
called *Protestant* in respect to her Cruel  
Enemy, the *Roman*, the Church of *Antichrist*:  
To every faithful PROTESTANT,  
Assurance of Peace and Salvation from the Spirit  
of our Lord JESUS CHRIST.

Dearly Beloved,

WE but bring into your remem-  
brance the things which have  
been written of old for your comfort, and  
for the establishment of your hope and pa-  
tience. For the Prophets minister'd not un-  
to themselves, but unto you, the things  
which we report unto you. For we give  
ye to know from the sure Word of no pri-  
vate, but of the Catholick Prophecy of  
God; that the time is now fulfilled of  
which all the Prophets have spoken, that  
God shall deliver his Church from the fear  
of all her Enemies. The Man of sin is  
now fully Revealed, and the Lord has

The Epistle Dedicatory.

*stretcht forth his hand to destroy the Lord of Rome, and All the Kings of the Earth that joyn with him. Every thing that opposeth it self against Christ shall be destroyed; and the face of the Covering cast over all people, and the Vail that is spread over all Nations shall be quite taken away. All Prophecies and Mysteries shall be unlockt; all Difficulties of Scripture shall be laid plain, Controversie shall be no more, Gentile and Jew shall unite in Christ; All Nations shall bring their Glory into the New Jerusalem. The Lord will fulfill what he promised by his servant Zephaniah; I will turn to the People a Pure Language, that they may all call upon the Name of the Lord, to serve him with one consent. Beloved, search the Scriptures daily whether these things be so or not. This is the earnest request of*

Your Fellow-Servant, and the unworthiest  
of the Servants of Jesus Christ,

W. Ramsay.



# A SERMON

PREACHED Decemb. 7. 1679.

ISAIAH XXIV. 21.

*It shall come to pass in that day, that the Lord shall punish the Host of the High Ones that are on high, and the Kings of the Earth on the Earth.*

**T**HE Apostle Peter, 2 Ep. 1. 19. tells us, That the Word of Prophecy is a sure word, yea Βεβαιωτος, more sure than a Voice from Heaven. He prefers it before that Voice from Heaven which he heard with Christ in the Holy Mount. Therefore he exhorts us to take heed to, to attend heedfully, to the Word of Prophecy, not as to an obscure thing (as it is commonly represented, and as it is indeed to all from whom the Vail of God is not removed) but

but he bids us attend to the Word of Prophecy, *as unto a Light that shineth in a dark place*; and to attend so long, *untill the day dawn, and the day-star arise in our hearts*; that is, till our Night of Darkness and Ignorance be turn'd to a Fair Day of Revelation of the Truth. Wherefore, D. B. we do nothing but our Duty, while Our selves attend most earnestly, and with all Instancy commend to your attention this present Word of Prophecy, which you shall perceive indeed (if God please to withdraw the Vail) to be no *small Light shining in a dark place*. But

First, We must know, as the Apostle tells us in the same place, *that no Prophecy of the Scripture is of any private Interpretation*. Which we must not take in the Romish sence, that No private man, though a Minister of the Word, ought to interpret, but what the Church in their sence has already, or shall hereafter interpret: by which deceit they have for many Ages tyed the Tongues of the Teachers of the Church, and forced them to interpret false and ridiculous Interpretations, whatsoever serv'd the turn of Antichrist, of which I could give a thousand instances: and they have fastened the Vail of the Prophecies to a prodigious thicknes of darkness, through which Our Blessed Reformers could

could not break but by a singular force of the Spirit of God assisting them. God forbid then we should deny to the Minister of the Word, the Gift of Interpretation of the Prophecies of God; or that we should bind the Interpreter more than the Word it self binds him. This then we say, and thus the Word it self binds us.

No Prophecy of the Scripture is of any private Interpretation, that is, as the Apostle immediately explains it, No Prophecy of the Scripture is by the will of Man, but of God, by the Holy Ghost: So the Interpretation of the Prophecy must not be by the Will of man, but of God, by the Holy Ghost. Our Interpretation must not be ours; even as Jesus said, My doctrine is not mine, but his that sent me. I speak not of my self. Nor must the Interpreter of the Word of God interpret of himself; he must have his Interpretation of God, as the Word which he interprets is of God. And that's the plain signification of the Original word, which is render'd Private Interpretation, *idia priuatus*, that is, a mans own impulse, or his own arbitrary explication. No Prophecy of the Scripture is to be arbitrarily interpreted. Here riseth the great question, How shall the Interpreter of a Prophecy of Scripture shew his

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Interpretation not to be arbitrary, not of himself, but of God? If we clear not the difficulty of this question, we can never clear the authority of our Interpretation. But this being done, our work is best part done. And this we will do, if God permit, in a few words.

The Interpreter of a Prophecy of Scripture may shew his Interpretation to be of God, and not of himself, three wayes. 1. If he clear it from the Context. 2. If he clear it by Conference with other Divine Scriptures. 3. If he clear the Text by it self. All these three means of Interpretation are not of man, but of God. For the Text, the Context, and the other Divine Scriptures, are of God. If the Text be clear of it self, as it is translated, or as it is in the Original, then it is so of God; for the Original is of God. If the Text may be clear'd by the Context, that clearness is of God; for the Context is of God. If the Text may be clear'd by Conference with the other Divine Scriptures, that Clearness too is of God: for the other Divine Scriptures are of God. He that interprets any prophecy of Scripture, and clears it One or all these wayes, performs the good Office of an Interpreter; speaks not of himself, but of God: and his Interpretation is to be receiv'd,

ceiv'd, not as his own, nor as of Man, but as of God. And he that rejects an Interpretation thus clear'd, by the Text, by the Context, or by Conference with other Scriptures, rejects the Word of God, whatever Man the Interpreter be, or whatever Authority of man may stand against him. Wherefore, D. B. having taken a great Prophecy of Scripture in hand, my Interpretation of it shall not be mine; it shall not be *ἰδια ἐπιλυσις*, that private Interpretation which the Apostle condemns; it shall not be from the Impulse of mine own Spirit; it shall not proceed from, or depend on any Argument of Man, but it shall proceed from the Light of God; it shall be his Word and not mine; and that not One, but all the three wayes mention'd: 1. By the Context. 2. By Conference with other Scriptures. 3. By the Contents of the Text it self. But first I shall give ye the Interpretation it self: and then these proofs in Order as propounded.

Our English Translation renders the Text in these words. *It shall come to pass in that day, that the Lord shall punish the Host of the high Ones; that are on high, &c.* 'Tis certain the Original word is of the singular number, *Hammarown hammarown*, that is, *The High one in the high place*.

And so the most accurate and the most generally approved Translations have rendered it; Namely, *Xantes Pagninus*, *Arias Montanus*, *Sebastianus Munster*, *Sebastianus Castalio*, *Leo Tigurinus*, *Junius* and *Tremellius*, and the whole torrent of Reformed Interpreters. How the Plural Number got into our Translation, I shall not examine; but I am sure No man can reprove this, if we render the Words thus: *It shall come to pass in that day, that the Lord shall punish the Host of the high One in the high place, and the Kings of the Earth on the Earth.* Then Our Interpretation of the Prophecy of this Scripture is this: That high One in the high place, is, The Lord of Rome in the City of Rome; and those Kings of the Earth on the Earth, are those Kings which joyn with the Lord of Rome, and shall be destroyed with him. Then this is the Prophecy of the Text. *It shall come to pass in that day, that the Lord shall punish the Host of the Lord of Rome in Rome, and with him the Kings of the Earth that joyn with him; even these shall the Lord punish in their own Land.* This is the Interpretation of the Prophecy; which, though in the matter of it, it has no difficulty, yet we shall clear it the three wayes propounded; From the Context, from other Scriptures,

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from the Text it self; whence shall appear, that as the Prophecy, so the Interpretation, is not ours; but of God, and as such to be receiv'd of all.

1. The Context is either *Immediate* or *Remote*. The *immediate* Context is that which precedes or follows, and treats of the same matter with the Text without interruption of the matter. And this is a large Camp of demonstration of this Prophecy, from the beginning of this 24<sup>th</sup> Chapter to the end of the 26<sup>th</sup> for in these three Chapters the Prophet's literal and principal scope is to foreshew and describe the destruction of *Rome*, and of the Lord of *Rome*, and of the Kings of the Earth that joyn with him; as we shall shew when we shall have consider'd first the *Remote Context*, which is what soever precedes or follows the *immediate Context*; so that the whole Book of *Isaiah* will confirm the truth of this Interpretation. To be brief and plain: The whole Book of *Isaiah* is divided into four parts. The first consists of Twelve Chapters, and describes the then present estate of the Jewish Church, and excites the Church to Repentance and to Piety by the general Arguments of Gods Judgements and Mercies, past, present, and to come. The second



part consists of eleven Chapters, and describes and foretells the punishments of the enemies of the Church, of *Babylon*, *Affyria*, *Moab*, *Egypt* and the rest, which are types of *Rome*, and of its adherent Nations; for we know that *Rome* is spiritually *Babylon*, and is so called by the Prophet of *Jesus*, *John*; who foretells the destruction of *Rome* in the very words of *Isaiah*, 21. 9. *Babylon is fallen, is fallen.* Then the second part of *Isaiah* foretells, at least secondarily and in Type, the Destruction of *Rome* and its Adherents. But the third part, which contains three Chapters, the 24<sup>th</sup>, 25, 26. literally and primarily describes and foretells the destruction of *Rome*, as we shall shew: Only we note first the 4<sup>th</sup> part, which consists in forty Chapters; in which the Prophet confirms his Prophecy of the Destruction of the Enemies of the Church, chiefly of *Rome*, signified by *Babylon*, and of the Lord of *Rome*, signified by *Sennacherib*, that *Leviathan*, that crooked and piercing Serpent, that Dragon of the Sea, mention'd *Isa.* 27. 1. The rest of those forty Chapters the Prophet spends in the description of the excellency of the *New Jerusalem*, that is, of the Church of Christ after the Destruction of *Rome*, and of the Romish Powers. Other Prophecies are inserted, as of  
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the Birth and Passion of Christ. But this in fine appears, that the Destruction of Rome, and of all other Enemies of the Church, is a principal, if not an adequate object of the whole Book of *Isaiah*: But that it is the primary and direct Object of the third part, that is, the 24<sup>th</sup>, 25, and 26 Chapters, I shall briefly shew: First, From Consent of Interpreters, who agree that the twenty fifth and the twenty sixth Chapters are Songs of Praise for the destruction of Rome. The Reform'd Writers are unanimous in this. *Piscator* upon the second Verse of the twenty fifth Chapter, says, *Hic in specie narratur everio Urbis Roma*. That is, This Chapter is a specific Narrative of the Destruction of Rome; for indeed the whole Text of these three Chapters is so proper to the City of Rome, that the Letter cannot with any colour be made to agree to the destruction of any other City, as we shall presently shew: Only observe we first, that the 25<sup>th</sup> and 26 Chapters are as a Canticle or Song of Praise which the Prophet immediately breaks into, upon his Prophecy given in the 24<sup>th</sup> Chapter, and therefore the Subject of that Prophecy in the 24<sup>th</sup> Chapter must needs be the Subject of these Songs of praise in the 25, and 26 Chapters, and that

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is, the Destruction of *Rome* and of its Powers; just as *S. John*, *Rev.* 18. foretells the same thing with *Isaiah* here, the fall of *Babylon*, that is, of *Rome*; and immediately in the 19<sup>th</sup> Chap. he breaks out into an *Hallelujah*, into a Song of praise.

But further we prove our purpose from the evident Context of the 24<sup>th</sup> Chap. which is the most immediate Context to our Text. First, With Consent of all Interpreters, this Chapter cannot be understood of the Literal *Babylon*, for v. 2. it is said, *It shall be as with the People, so with the Priest, &c.* This then must be understood of some Priestly place, and not of *Babylon*. Again, v. 5. it is said, *They have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant.* Now the Literal *Babylon* never receiv'd a Law, or an Ordinance; or a Covenant to break or change. On the other side, This Chapter cannot be understood of the destruction of *Judah* or *Jerusalem*; for v. 4. they are called the *haughty people of the earth*, *Merounham*, the *lofty*, the *Maroum* People; a title not so agreeable to *Jerusalem*; And v. 10. it's term'd; a *City of Confusion*; a term most proper to some *Babylon*; And v. 13. it's said to be, *In the midst of the land among the people*; the Original is,

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bekereb haarets, betôke bahamynim, that is, in the midst  
 of the earth, in the midst of the peoples, that is, in  
 the midst of the Christian Nations. For the Jews  
 are called baham, the People; the Gentiles bag-  
 gojim, the Nations; but the Christians are called  
 bahammim, the Peoples. And this is a proper  
 title of Rome, which is in the midst of the Chri-  
 stian Nations: And v. 15. for the destruction  
 of this City it is said, Glorifie God in the Isles of  
 the Sea, which cannot be understood of the de-  
 struction of Jerusalem; And v. 16. it is said,  
 From the uttermost parts of the earth have we heard  
 Songs; which cannot be for the destruction of  
 Jerusalem. And v. 16. it is said, My leanness,  
 my leanness; which in the Hebrew is, My secret  
 to my self, my secret to my self; which cannot  
 be interpreted of the destruction of Jerusalem  
 to come; for that was not reserv'd by the Pro-  
 phet as a Secret; but the Prophecy of Anti-  
 christ, and of Rome his Seat, and of the De-  
 struction of both; this was a double Secret re-  
 serv'd by the Prophet, and recorded in our  
 Text: and Rome is called Mystery Babylon, Rev.  
 17. 5. Also the People to be destroyed are in  
 the same 16<sup>th</sup> Vers. said to be treacherous dealers  
 that dealt very treacherously, which we know to  
 be most proper to the Romans in respect to the  
 whole

whole Earth: Also v. 20. of the City to be destroyed is said, *it shall not rise again*; The same of *Rome*, Rev. 18. 21. But the quite contrary is foretold of *Jerusalem* by the same Prophet, in the very end of this Chapter. Also in the twenty first Verse, our Text, the City to be destroyed is called, *The high place*, and the Lord of it is called the *Hgh One in the high place*, and the *Kings of the Earth* are joyn'd with him; which cannot be understood of *Jerusalem*. Therefore in fine, this Chapter cannot be understood of the Destruction of *Jerusalem*; nor, as we shewed, of the *Literal Babylon*; but all these things are properly understood of *Rome*, the *spiritual Babylon*: for there are the Priests and the haughty people of the Earth, who have transgressed the Laws of Nature, and of the Gospel, who have changed the Ordinance of Jesus Christ, who have broken the Eternal Covenant of his free Love and Grace. *Rome* is certainly the City of Confusion, the *Spiritual Babylon*; which stands in the midst of the Christian Nations: And at her destruction, this Isle and all the Isles of the Sea will rejoyce: and this is the Mystery, the Secret of the Prophet. There are the Treacherous dealers that deal very treacherously; there is the *Hammaroum bammaroum*,

*marion*, the high One on high, the Supreme Lord of the Earth, to whom are subjected the Kings of the Earth, who needs must fall at his fall; and then shall the *New Jerusalem* appear, then shall the Church of Christ be glorious. And thus much of the Immediate Context of these three Chapters, which evidently demonstrate that the Text must be understood Literally and primarily of the Destruction of *Rome*, and of the High One therein, and of all the Kings of the Earth that joyn with him.

2. The same thing is demonstrable by Conference of other Scriptures, of all other Scriptures that speak of Antichrist, the chief whereof, and the *Instar omnium*, is the *Revelation* of *S. John*; whose whole Book is Parallet with the Book of *Isaiah*; so parallel, chiefly in things concerning the Antichrist, and the Destruction of *Rome*, that he who compares them accurately, will to astonishment discern One and the same Spirit in both, as the face of a Man is like it self in the truest reflexive Glass; which we shall briefly shew both in whole and in part. For first, as *Isaiah* in the first part of his Book, that is, in the first twelve Chapters, describes the then present state of the Jewish Church, and excites the Church to Repentance and

Piety, by the General Arguments of the Judgments and Mercies of God, past, present and to come : Even so *S. John* in the first part of his Book, that is, in the first five Chapters, describes the then present state of the Christian Church, by the several Characters of the Seven Churches, which make up the entire Character of the Universal Church then Militant, and excites the Churches of Christ to Repentance and Piety by general Threats and Promises, as *Isaiah* did. Secondly, As *Isaiah* in the second part of his Book, in eleven Chapters, describes and foretells the punishment and destruction of the Enemies of the Jewish Church : So *S. John*, in the second part of his Book, in seven Chapters, describes and foretells the punishment of the Enemies of the Christian Church, by the opening of seven Seals, and by the sounding of seven Trumpets, and by seven Thunders, &c. Thirdly, As *Isaiah* in the third part of his Book, in the 24<sup>th</sup>, 25, and 26. Chapters, describes and foretells the Destruction of *Rome*, and of the Lord thereof, and gives him the very Name of *the Antichrist*, as we shall shew in the Text : So *S. John* in the third part of his Book, gives us the Number of that Name, 666; and describes the destruction of *Rome* and of the Lord thereof,

of, in the 13, 14, 15, 16, 17, 18, Chapters. Lastly, As *Isaiah* in the fourth and last part of his Book, confirms the things before, and describes the Joy, and the Excellency of the *New Jerusalem*, that is, of the Church of Christ after the destruction of Antichrist: Even so *S. John* spends the last part of his Book in the same Subject, in the Contemplation of the *New Jerusalem*, Chapters 19, 20, 21, 22. The Parallel of the two Books is so notorious, that he, who reads and compares them, cannot miss to observe and admire it. Yea the very terms of both Books, chiefly concerning Rome and the Antichrist, are almost materially Identical. As *Isa.* 21. 9. *Babylon is fallen, is fallen.* *Rev.* 14. 8. & 18. 2. *Babylon is fallen, is fallen.* *Isa.* 34. 4. *The Heavens shall be rolled together as a scroll; and all their host shall fall down as the leaf, &c.* *Rev.* 6. 14. *The Heaven departed as a scroll, when it is rolled together. The Stars of Heaven fell unto the earth, even as a Fig-tree casteth her untimely Figs, &c.* *Isa.* 47. 7. *Thou saidst, I shall be a Lady for ever: I shall not sit as a Widow, neither shall I know the loss of Children.* Oh how aptly does *S. John* speak the same words of Rome! *Rev.* 18. 7. *She saith in her heart, I sit a Queen, and am no Widow, and shall see no sorrow.* *Isa.* 47. 9. *These two things shall*



come to thee in a moment, in one day : the loss of children and Widow-hood : they shall come upon thee in perfection, &c. The same says S. John, Rev. 18. 8. Her plagues shall come in one day, Death, and Mourning, and Famine, and she shall be utterly burnt with fire. Isa. 48. 20. Go ye forth of Babylon, flee ye from the Chaldeans, &c. Rev. 18. 4. Come ye out of her, my people, that ye be not partakers, &c. Isa. 63. 3. I have trodden the Wine-press alone. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments; and I will stain all my raiment. Even so says S. John, Rev. 19. 13. He was clothed with a vesture dipt in blood, and he treadeth the Wine-press of the fierceness and Wrath of Almighty God. And Isa. 65. 17. after the destruction of Rome and of all Romish Powers, Behold, says God, I create New Heavens, and a New Earth, and the former shall not be remembered, and the voyce of weeping shall be no more. So Rev. 21. 4. after the destruction of the Beast and of his Seat, God shall wipe away all tears; for the former things are passed away : and he that sate upon the Throne said, Behold, I make all things new. Time would not serve to mention the manifest parallels and equivalent places and expressions of John and Isaiah concerning Rome and Antichrist. Whoever will take pains to compare the Books exactly



actly, he will easily discover them to be two joynt Luminaries of the Church, shewing her future state, shining equally, the One in the One end of Heaven, the Other in the Other; both pointing out with direct Indigitations the destruction of *Rome*, and of all the Enemies of the Church. But come we now to

3. The Third Evidence of our Interpretation, which lyes in the Text it self. Which we shall clear three wayes, all the wayes desirable, that nothing be wanting to the *plerophoria*, to the full Assurance of every understanding.

1. From the common and obvious Literal Signification of the words. 2. From the more acute, Etymological and accurate Force of the same words. 3. From the Prophetical use and Divine Institution of them.

First, The Literal and common Signification of the words, is that which we mention'd in the beginning. *It shall come to pass in that day, the Lord shall punish the Host of the high One in the high place, and the Kings of the Earth upon the Earth.* So the most generally receiv'd Translations render it, which we nam'd before: and the Hebrew words, *Hammaroum bammaroum*, are obviously of that signification, as may be seen in every Lexicon. *Maroum* being a derivative from

from the Verb *Roum*, which signifies *to be high*, or to *exalt himself* in the highest degree, or to be exalted above all. *Maroum* also in vulgar acceptation signifies a place most eminently high. Wherefore the Word *Maroum* in its Ordinary signification is proper to God, or to the Seat of God; God properly and only is *Hammaroum bammaroum*, *The high One on high*, or the High One that dwells in the Highest, that is, in Heaven. And so God, expressing his proper height of Excellency, speaks himself, *Isa. 57. 15. Thus saith the high and lofty One, I dwell in the high place.* The Hebrew words are *Ram* and *Maroum*. Wherefore, this Name in the Text, *Maroum bammaroum*, *The high One on high*, is most proper to God; and is no where given to any other in the Scripture, but to the Antichrist here in the Text. And this Name was never usurp'd by any Man, but by the Lord of Rome, who calls himself *Maroum*, *the Highest*; when he calls himself *Supreme*: And calls himself *Hammaroum bammaroum*, *The high One in the high place*, that is, in Heaven, that is, in the Church. Yea, he exalts himself as *Supreme*, both in the Church Universal of God, and in the State of the Whole World; that is, both in Heaven and in Earth. Whence follows evidently, that this term,

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in the Text, of the *High One on high*, cannot be attributed to any Power or King on the Earth, much less of *Jerusalem*; but in its ordinary signification must of necessity be understood of the *Lord of Rome*, not Temporal, but both Temporal and Spiritual, which is that proud and high thing which we call the Pope. He is the *Maroum bammarmoum*, the *high One on high*, literally and determinately here mention'd by the Holy Ghost, and as we shall shew, express'd by his most proper Name.

Secondly, The more acute, etymological, and accurate force of the Word confirms this Interpretation: *Maroum* being a Compound of *Mar* and *Roum*. *Roum* being a proper Hebrew word for the City of *Rome*, and *Mar* signifying a *Lord*, both as it is used to this day by the Rabbies, as *Buxtorfius* doth witness in his Lexicon; and also by the Prophets, as *Dan. 2. 47. Mare-Melchin, A Lord of Kings*: and by the Apostles too; as *1 Cor. 16. 22. Maranatha, The Lord cometh*: Even so, *Maroum, the Lord of Rome*. If any one except against this, because of the distance of the Roman and Hebrew Languages; I answer, First, That both the Latine and Greek Tongues are Originally from the Hebrew, as *Aræstinus* has proved: Besides,

sides, no Language, nor a word of any Language was ever distant or remote from the Holy Ghost, whose words and writings we now have in hand, and to whose wisdom and liberty we cannot set bounds; but that he may couch his prophecies in what terms he please. And certainly, this term of *Maroum* is most convenient, and of a wonderful force to effect the purpose of God thereby, which is, to reveal in due season *the Antichrist*, and that *the Lord of Rome* is he, and that *Maroum* is his Name. For,

Thirdly, We shall discover a wonderful Prophetical use, and a Divine Institution of this Name. Which will immediately appear, if ye compare with wisdom and understanding this Text and this Word with the Revelation of S. John, 13. 18. *Here is Wisdom, says S. John. Let him that hath understanding count the Number of the Beast: For it is the Number of a Man, and his Number is six hundred, sixty and six.*

That this Text of *Isaiah* is meant of the Lord of Rome, that the Destruction of him and of Rome, and of the Kings on Earth joyning with him, is here foretold, I think we have shewn all the wayes desirable, from the Context, both Immediate and Remote, even from the Context of the whole Book of *Isaiah*. Also from  
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Conference with other Scriptures, even of the Whole Book of the *Revelation* of S. *John*, which certainly is very sufficient to our Purpose: yea, we have shewn the same Truth from the plain and ordinary use and signification of the Word *Maroum*; also from the more acute and Etymological force of the Word. No man can require of man a fuller and fairer Interpretation of any word in Scripture. Yet behold with astonishment and praise the Wisdom of God in the Institution of this Word, even of this Word *Maroum*.

For God has set his Mark upon this Word, which no man can remove. That God did design to set a Mark upon the Name of Antichrist, the Great Antichrist, the destroying Beast of the Vineyard, that God did determine such a Mark, S. *John* tells us; and tells us, that that Mark is a Number; and gives that determinate Number 666. and bids him *that hath understanding count the Number*. But no man yet could count the Number, because no man yet ever found the Name. Many have made Names which make up the Number, and that is easie to do. But the Name being of their own Creation, or of their own Application, their account of the Number could be of no Authority. But, B.  
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He that gave *Daniel* the understanding of the Book of *Jeremy*, has been pleased ( for his pleasure is the Only cause ) to give to the Church likewise the understanding of the Book of *Isaiah*, and of the Text which you have heard this day ; and there we have the Name of the Beast, even *Maroun*, the Lord of *Rome*. The Name is certainly of Gods Institution, communicated to *Isaiah* by the Spirit of God : Likewise the Application of that Name, of *Maroun*, to the Lord of *Rome* ; that Application is not of us, or of any man, but of God. Which appears evidently from the Text, from the Context, Remote and Immediate, and from full Conference with the other Scriptures. If then the Number of the Name, clearly given us by *S. John*, and appointed of God as proper to the Name of the *Antichrist*, if the Characteristical Number of 666. be found fairly and adequately in this Name : Then certainly this is the Name marked of God ; and the understanding and Interpretation of it is of God. And so it is, and you shall see and say it is so. Only I must first set an Example of such a work.

It was foretold by the *Sybilla*, That the Number of the Name of the *Messias* should be 888. Now the Name of the *Messias* was *Jesus*, in the Greek

Greek containing these six letters, I, η, σ, ρ, υ, ς, which contain the Number of 888, thus. I, 10. η, 8. σ, 200. ρ, 70. υ, 400. ς, 200. These join'd, make 888. If after this Example, the Name in the Text, which we find to be proper to the Lord of *Rome*, contains the Number assign'd by S. *John*, 666, then the work is done. The Name is *Maroum*, a Hebrew word, and in the pure Hebrew Original writing consists of these four Letters, *Mem*, *Resh*, *Vau*, *Mem*. Neither more nor less. These Letters make up the Number of 666, thus. *Mem* is forty; *Resh*, twenty; that's sixty. *Vau* is six. *Mem final*, that is, as it is shaped in the end of a word (for so it has a peculiar shape) is always six hundred. So the Number is adequate with the Name, Six hundred sixty six: After the same manner as 888. was adequate with the Name of *Jesus*. Now for the Truths sake, I must take the liberty to declare this: That,

This Interpretation of the Prophecy of *Isaiah* in the Text, as to the application of it to the Lord of *Rome*, the asserting of him the Name of *Maroum*, the asserting that Name to be the Name of the Beast, and the counting the Number of that Name, as we have done; This Interpretation in all these points is of God, that



is, flows from the Spirit of God, speaking in the Text, in the Context, and the other Scriptures, as we have shewn; and therefore is to be receiv'd as of God, and not as of man: and the Understanding of it is of God, and not of man. Wherefore, not as having the least Scruple in my self, (give me leave to say so; for I willingly choose rather to hazard my own Reputation by such an expression, than by an affectation of humility to wrong the Truth and Honesty, by expressing as dubious things that are certain;) I say, not as having the least Scruple in my self, I will remove some Scruples, which may arise in some; who have not had time, nor occasion, nor perhaps any Motive to think on these things.

The first Scruple is; The Name of the Beast ought to be a proper Name, as the Name of Jesus is proper to Christ. But *Maroun* is no proper Name. *Ergo*. The Answer is easie. Both the Premises are false. First the *Major*. For Christ is One Individual Person; therefore his Name must be proper to the Individual. But Antichrist is one specifically only, by union of Succession in the same Chair and Usurpation; and therefore his Name must be proper to the *species* Only, and not to the *Individuum*:  
There-



Therefore the Name of Antichrist is not to be proper as the Name of Christ. The *Minor* also is false. For *Maroum* is a Proper Name, that is, the Most proper Name that can be given to the Antichrist; who is not one individual person alone, but One successively united with many in the same Seat, Power, and form of Government, which cannot possibly be more significantly exprest than by this Name of *Maroum*; which has Literally these significations: *The Lord of Rome: The Lord Supreme: The high One on high: He that exalteth himself.* Which things are so proper to the Antichrist, that S. Paul, 2 *Thess.* 2. 4. thinks them sufficient to describe that *Man of sin*, whom he differenceth from all other Men of sin by this, that he is the *Maroum*, who exalteth himself above all: and that he is the *Hammaroum bammaroum*, the high One on high, that is, in S. Pauls words, *Who sitteth as God in the Temple of God.* Which very words were Comment enough upon our Text: but then the Number of the Beast appearing so plainly too, we cannot but cry out, that here is the *finger of God* marking the Beast that he may be known. Yea, Paul borrowed this Phrase from Christ himself, whose great Apopthegm that was, *He that exalteth himself*, (that's the *Maroum*,) shall be:

be abased : but he that humbleth himself shall be exalted. Which words are propheticall, and are to be principally understood of the exaltation of Christ, because of his great Humility ; and of the destruction of Antichrist, because of his Pride and Usurpation. Therefore this Name of *Maroum* is most proper to Antichrist, and as such is used in the Scriptures Old and New, by Christ, by *Paul*, and by the Prophets. And this is the Name whereof *John* has given us the Number.

A Second Scruple may be ; Why is the Name of Antichrist number'd in Hebrew, whereas the Name of Christ was number'd in Greek ? The Answer is plain : Christ an Hebrew was number'd in Greek ; so Antichrist a Roman, and sometimes a Grecian, is number'd in Hebrew. Each in a remote Language, lest Forgery or Deceit should be suspected in the Mother-tongue. Also Christ the Wisdom of God sent to the World, was number'd in the language of the wise of the World : so Antichrist the Father of Confusion, Lord of the spiritual *Babel*, is number'd in the Language of *Babel* : For *Maroum* is an Hebrew-Babylonian word.

A Third Scruple may be ; Why is the Letter *Resh* in the word *Maroum* taken as the twentieth letter

letter of the Alphabet, and number'd for twenty; seeing *Mem* is the thirteenth letter, yet is taken for forty? The Answer is plain and certain. There are two wayes of numbering by Letters, both in the Hebrew and in all other tongues that number by letters. The one Natural; the other Artificial. The Natural way is to number by the Letters consequently, from the first to the last, without any variation of Art: so that the tenth letter shall be ten, the twentieth twenty, and the twenty fourth twenty-four, and there the Numeration stops if there be no more letters. Thus the Ancient *Homer* numbers his Books of the *Iliad*: and thus the Holy Ghost numbers the parts of the 119<sup>th</sup> *Psalme*; where the twentieth part is sign'd with *Resh*; where you may see that we number *Resh* in the Name of Antichrist, not after our own will or fancy, but after the Example of the Holy Ghost, and according to the Natural way of Numbering. And indeed could all Numbers be so number'd, there were no need of an Artificial Numeration. But because there are infinite numbers beyond 24, the ordinary limit of letters; therefore several ways of Artificial Numeration have been invented; not onely by Figures, but also by Letters. All the Oriental Tongues, among which

which the Hebrew is the principal, after the tenth letter raise the value of letters by tens, by hundreds, and by thousands. And that's the Artificial way. So this Name of *Maroum* is numbred the Natural way, as far as that way would reach, to the Number of 26. but the greater Numbers of Forty and of six Hundred, these are necessarily exprest the Artificial way, which is us'd among the Hebrews. For the better clearing of the whole Letter of the Text,

Observe : From *Junius* and *Tremellius*, that the Hebrew preposition *Beth* in *Bammaroum*, may be render'd *with* ; as also in other parts of Scripture. And then *Zebab hammaroum bammaroum*, shall be render'd *the Host of the High One with the High One*. And the last words, *Malche Ha-adamah hal Ha-adamah*, are properly render'd, *the Kings of that Land upon that Land*. And so the whole Prophecy is exactly translated thus : *It shall come to pass in that day, Jehovah shall punish the host of the Lord of Rome with the Lord of Rome, and the Kings of that Land upon that Land*. Which words need no further Interpretation. A Question or two may follow.

First, *When shall this be ?* I find not the Day or the Year determin'd ; but we have present Signs

Signs that the Day is very near: so near, that this Generation shall see that Day. The Signs are these. First, The fulness of the Measure of the Iniquity of Rome. The Tyde of her overflowing Wickednesses has been long agoe Spring-full. Now the Scriptures generally assign the Time of Gods Judgment, to the Fulness of the time of the Iniquity of a People. And of this we have a sure Word of Prophecy peculiar to Rome, and to the Enemies of the Church. *Joel 3: 13.* God speaks to the Ministers of his Justice: *Put ye in the Sickle, for the Harvest is ripe: come, get ye down, for the Press is full, the Fats overflow, for the wickedness is great.* Then presently follows the Noyse of the coming of the Ministers of Judgment, *v. 14.* *Multitudes, multitudes in the Valley of decision: for the Day of the Lord is neer in the Valley of Decision.* And that this Prophecy of *Joel* is peculiarly proper to Rome, *S. John* gives us to understand, *Rev. 14. 15.* where he applyes this very Prophecy to the Spiritual *Babylon*. This is mightily confirm'd by

A Second Sign. The Miraculous Discoveries that God has made of the most hellish Cheats, abominable Deceits, horrid bloody Designs and Plots, and never to be parallel'd, the altogether  
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unimitable Wickednesses of Rome. These God hath discover'd to the full of late, chiefly in this Nation, both wayes of Discovery, Political and Ecclesiastical. The Political Discovery is that of the Romish Polity, to Assassinate Kings, to Burn the greatest Cityes, to Massacre whole Nations, to Murder the best Magistrates, to corrupt Witnesses, to purchase Packs of false Swearers, to dispense with all Vows and Promises, to Lye and Equivocate on all occasions, to *Swear and forswear* on all turns of advantage, to lay Plot upon Plot, Deceit upon Deceit, Massacre upon Massacre, to omit nothing, to scruple at nothing, however otherwise wicked or abominable, if it may finally befriend the Romish Cause: To violate all Rules of Heaven and of Earth, rather than this Jesuitical Maxim,

*Fura, perjura, secretum pandere noli.*

*Swear and forswear, it is no Perjury:*

*The Catholick Cause binds more to Secrecy.*

This Political Discovery is a certain Forerunner of Romes Destruction, making her odious to all Kings and People, stirring them up to fulfill that Prophecy, Rev. 17. 16. That they shall

shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

The Ecclesiastical Discovery is this, of the Name and of the Number of the Beast. Which being improved by the Ministers of Christ, shall make the Antichrist distinctly known to the whole Church; that the Antichrist is the Lord of Rome, that Rome is his Seat, that *Marcom* is his Name, that the Title of *Roman Catholick* is his Mark, and that all who have that Mark of the Beast, must perish with the Beast, *Rev. 14. 9, 10.* Wherefore, from the Instant of this Discovery, that Commandment of God soundeth from Heaven, *Rev. 18. 4.* Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto Heaven, and God hath remembred her iniquities. To which if we adde,

A Third thing, foretold both by *Isaiah* and *John*, That Rome's plagues shall come upon her, as travail upon a Woman, in one day, in one hour, in a moment, *Isa. 47. 9.* *Rev. 18. 8.* We must needs conclude from all these Signs, that the Day, and Hour, and Moment of that time is near indeed: Even so near as Christ expresses by the Parable of the Fig-tree, *Mat. 24. 32.* When his branch is yet tender,



and putteth forth leaves, ye know that Summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, this Generation shall not pass till all these things be fulfilled.

Another Question is; By whom shall God destroy Rome and Antichrist? I Answer: First, That great work of Judgment is principally attributed to the Lamb, Rev. 17. 14. and Rev. 19. 13. and Isa. 63. 3. But Rev. 19. 11. He is said to come sitting on a White Horse, and the Armies of Heaven are said to follow him upon white Horses, cloathed in fine Linnen, white and clean. That white Horse, and the Armies of Heaven following, seem to signifie some Christian King, and the people of the Church of Christ: Not a Romish King or People; for these have the Mark of the Beast, and must perish with the Beast: But a Protestant King and People, cloath'd with the fine, clean and white Linnen of the Righteousness of Jesus Christ; Rev. 19. 8. This seems to be expressly foretold, Rev. 17. 14. For it is said of the Lamb and his Army: He is the Lord of Lords, and King of Kings, and they that are with him are called and chosen and faithful. But what Protestant King or People this shall be; I leave, as I find it, undetermined.

I con-



I conclude with a most earnest Request : First, To all Christians, or that call themselves by the Name of Christ ; that they give diligent heed to these things, and despise not, but hearken to and obey the command of God, who now commands all men to come out of *Rome*, to forsake her locally, and mentally ; for we have the very Voice of God from Heaven commanding this thing, *Rev. 18. 4. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.* Yea, we say unto the Kings of the Earth, that give their Power to the Beast, or lend their hand to hold or help him, even they shall perish utterly with him, *Rev. 19. 18.* And the Text. Yea, every one that receives the Mark of the Beast, that professes the Name of a *Roman* Catholick, he shall partake of the Plagues of the Beast. The Angel of the Lord proclaims it so, *with a loud voice, Rev. 14. 9.*

In fine, I most humbly and earnestly request all the Ministers of Christ Jesus, that they take heed, as *S. Peter* speaks, to this more sure Word of Prophecy, and so exalt their Voices with the Angels of the *Revelation*, that they may make it shine as a light in a dark place ; and let them continue their faithful and joint endeavours here-  
in,

in, untill the day of universal Evidence dawn, and the day-star of understanding arise in the hearts of all. For which

Let us pray.

**G**reat and marvellous are thy Works, Lord God Almighty; Just and true are thy Wayes, thou King of Saints. Who shall not fear thee, O Lord, and Glorifie thy Name? For thou hast spoken unto us by thy Prophets, setting all things in order from the beginning of time to the end thereof; and thy Word is faithfull and true. And according to thy Word, thou hast done wonderfull things. We need not ask of the Old times before us; but in these Our dayes, the Miracles of thy Mercy, Power, and Providence, shine in our eyes in the midst of thy Church among the Nations. Thou hast discover'd thine Enemies. Thou hast lift up thine hand, and hast shewn thy Wrath, but they will not see: but they shall see and be ashamed, for thou shalt visit and destroy them, and make all their Memory to perish. Thou shalt tread down Moab under thy feet, even as Straw is trodden down for the Dungbill. Thou shalt punish the whole Host of the high One with the high One, and the Kings of the Earth that joyn with him. Thou shalt bring down them that dwell on high, even in Rome, thou shalt lay that  
lofty

lofty City low, even to the ground, thou shalt bring it  
 even to the dust. The Foot shall tread it down, even  
 the feet of the Poor, and the steps of the Needy. The  
 Kings of the Earth have committed Fornication with  
 her, and the Inhabitants of the Earth have been made  
 drunk with the Wine of her Fornication, and the Blood  
 of thy Prophets and Saints, even of whole Massacred  
 Nations is found in her, therefore thou wilt give her  
 blood to drink, and thou wilt pour the greatest of the  
 Vials of thy wrath upon the Seat of the Beast; and  
 his Kingdom shall be full of darkness, and they shall  
 gnaw their Tongues for pain, and shall blaspheme the  
 God of Heaven because of their pains and sores, yet  
 they shall not repent of their deeds, therefore thy  
 Plagues shall come upon them in one day, in one hour,  
 in a moment, and Babylon shall be utterly burnt  
 with fire, and shall be thrown down with violence, as  
 a Milstone into the Sea, and shall be found no more  
 at all. And the Beast, and whosoever receives the  
 Mark of the Beast, shall drink of the Wine of the  
 same cup of thy Wrath. Lord draw thy people forth  
 out of her, that they may not partake of her sins, nor  
 of her Judgments. Lord, wait we for thee in the  
 way of thy Judgments. That Lord, and other Lords  
 besides thee have had Dominion over us: But the de-  
 sire of our Soul is to thy Name. Lord, we trust  
 thou wilt ordain Peace for us; for thou, thou  
 alone,

alone, hast wrought all our works for us. We will trust in thee for ever, for in the Lord Jehovah is everlasting strength. Thou wilt keep him in perfect Peace whose mind is stayed on thee. Be that the stay of our King and Kingdom, and of all that fear thee. So we beg, through Jesus Christ thy Son, and with all that have thy Holy Spirit we say, Amen, Amen.

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FINIS.

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